

INTER-RELIGIOUS TOLERANCE IN INDONESIA FROM THE PERSPECTIVE OF PANCASILA PHILOSOPHY

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ABSTRACT

Creating peace between religions by building tolerance is required to avoid intolerance. This is one of the ways to respect differences between religions. Indonesia is a multi-ethnic cultural and religious country. Therefore, building tolerance is a must to achieve healthy inter-religious peace as part of the implementation of the Pancasila values. This article aims to explore and keep a record of the perceptions of religious followers, as well as how they are applied in their daily life, especially concerning religious diversity. The ethnographic approach is a method or analysis used to explore and understand information obtained from in-depth individual interviews with religious and community leaders. The findings in this study show that building inter-religious tolerance, especially in Indonesia with its diversity of ethnic groups, cultures, languages, etc., is not easy, but the philosophical values of Pancasila are able to unite them harmoniously and there is no disagreement between religions, which can be seen from the dynamics of community life in Pondok Cabe, Pamulang, with the diversity of religions (Islam, Christianity, and Catholicism). In this place, different religious adherents can interact appropriately and harmoniously. Strengthening the values of Pancasila in building inter-religious tolerance needs to be carried out and promoted. This is one of the suggestions from this study.

Keywords: Inter-religious Tolerance, Peace, Culture, Pancasila, Philosophy.

INTRODUCTION

Rebuilding interfaith interactions within the framework of the values of Pancasila philosophy (Mangunsong et al., 2019; Mukhlis, 2016; Sulasman et al., 2014) is an effort to establish tolerance between religions effectively

and appropriately (Sulasman et al., 2014). This is also an important part of achieving peace between religions (Mujtahid, 2017), especially in a country with different religions (beliefs), like Indonesia. According to the law stipulated in Adminduk No. 24 of 2013, Indonesia recognizes 6 (six) official religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. The 6 religions, representing a diversity of religions or dynamic community beliefs, have historically had a long journey and been full of intolerance (Habermas, 2003). Alternatively, this history has paved the way for peace through inter-religious tolerance, which is now being fostered formally through the educational process (formally) (Yasi et al., 2018; Mu'ti and Koirudin, 2009; Erawati, 2018), as well as informally (socially), through religious activities (Qur'an recitation or the like) and other types of activities that lead to the strengthening of synergy in building solidarity between religions sustainably and flexibly

Collective and cooperative affirmation between communities and related (religious) institutions can be used as a guide to strengthening the sense of unity in religious diversity towards inter-religious harmony (tolerance). In Indonesia, one of the countries that have been able to build a good interfaith interaction, is reflected in mutual respect and mutual assistance. On the other hand, the dynamics of friction between religions still occur (on a small scale), amidst the hustle and bustle of people's lives on the pretext of promoting "the truth in religion or belief". This issue, triggered by fanaticism that surrounds the realm of religious thought in today's society, has led to an imbalance in understanding and exploring the true purpose or meaning of religion itself (Islam, Catholicism, Christianity). It is a fundamental and dynamic issue that continues to reflect religious diversity in Indonesia today and in the future.

The dynamics of diversity in religion at this time have been integrated into the social life of the community so that the values of different beliefs among adherents (of Islam, Christianity, Catholicism) do not lead to destructive and acute disputes or friction. This phenomenon can be interpreted as a picture of how the dynamics of society with diversity in religions can adjust to interfaith interactions in a flexible, adaptive, and dynamic manner. On the other hand, the debate still occurs on a small scale (constructive), this is a dynamic interfaith interaction that must be explored, understood, and evaluated in order to create and build peace (tolerance) between religions.

So far, the study of religion from the perspective of religious philosophy (thought) continues to go through significant changes and developments (Wijaya, 2006). Religion has always been an interesting subject or issue to be discussed comprehensively and integratively. This can be understood and

critiqued philosophically, especially with respect to the dynamics of Indonesian society with religious diversity in a philosophical frame or Pancasila values today and in the future. On the other hand, diversity is part of pluralism (Achmad, 2014), which requires a humanist (religious) education model based on multiculturalism (Susanto, 2006). The term or concept of pluralism, according to Mu'ti and Khoirudin (2019), is understood as a concept that continues to generate the pros and cons, so there is a need for a more concrete, real, and more constructive study in exploring and understanding the concept.

History has shown that religious diversity in Indonesia can represent how religions exist in the midst of a pluralistic community life, which ultimately merges into community life with various diverse backgrounds. This is a portrait of the community life in the area of Pondok Cabe Pamulang. On the other hand, the visionary mission in each religion in both a literal and non-literal sense is quite obvious and can be understood, and indirectly it can trigger disputes in the absence of the implementation of the Pancasila philosophical values in it (Nur, 2019), which should be able to shelter all forms of religious activities, both socially and institutionally.

Therefore, the issues of religious diversity today can philosophically lead to religious conflict filled with the issues of SARA (ethnicity, religion, race, and inter-group relations). A high sense of fanaticism, with the emergence of the concept of truth, theoretically and empirically may lead to the seeds of inter-religious intolerance. That is part of an interesting study to analyze critically, narratively, and argumentatively based on field data (in-depth individual interviews), literature studies which are then analyzed based on the ethnographic approach. That is an appropriate method to understand the matter critically (Joseph L Graves Jr and Bailey, 2009), in exploring and understanding the dynamics of religious intolerance in a diverse society, such as what happened in the Pondok Cabe Pamulang area. In addition, to what extent is the scope of monotheism in the interaction of diversity in religion, which is currently an interesting issue to study comprehensively and integratively, and expected to lead to a synergistic, religious, and dynamic relationship within the framework of Pancasila (Mukhlis, 2016). This is a reflection of religious life and can serve as a guide in shaping a nuance of life, which is tolerant of various aspects, especially between religions.

DYNAMICS OF TOLERANCE IN DIVERSITY

Studies on issues related to tolerance in religious diversity in Indonesia today continue to affect the dynamics of people's lives today and in the future and form a community system that is tolerant, adaptive, and not easily provoked.

This is the concern of all parties, including the relevant agencies (Indonesian Ministry of Religious Affairs). Building a community system, of course, is a big hope in shaping and developing a more dynamic and flexible pattern of religious interaction, in addition to being part of the implementation of “Harmony between Religions”. Symbolically, it can be seen in one area, especially in the Pondok Cabe Pamulang. As mentioned in the background above, theoretically and empirically, the dynamics of people’s lives (diverse in religion) have led to a pattern of building tolerance in religion which refers to local traditions or the like, as revealed by Zaki M (2019), that the building of tolerance can be adopted and developed from “Regional Traditional activities”, (Widayati, S, 2018) as well as religion, socio-economy, and politics (Zaki M, 2019). This can be represented in how the philosophical values of Pancasila outlined in the First Principle can run well and dynamically, in the midst of people’s lives with various beliefs (pluralism).

These are among the findings which are supported by the results of dialog with certain religious figures and officials (Figure 1). In reality, the facts that describe a dynamic scope of diverse community life in promoting religious harmony with mutual respect and appreciation, lead] to tolerance. This phenomenon has become an interesting issue to explore or discuss in a comprehensive and integrative manner, amidst the hustle and bustle of the dynamics of social life, which are complex, plural, and dynamic. It can be seen how the current dynamics of religious diversity are acknowledged (in Indonesia) and continue to or strive to build mutual understanding. On the other hand, the understanding of religion especially, regarding monotheism, is still filled with dispute or debate, but it is still at a constructive level and is more directed towards humanism. This is a form that is created and built in achieving peace, tolerance, and this phenomenon can be found in the Pondok Cabe area, Pamulang which has been able to implement the values of Pancasila appropriately. This can be seen empirically where places of worship can grow and develop without any threat, and even the dynamics of socio-religious interactions can run well in a spirit of brotherhood.

THE COMMUNITY OF PONDOK CABE AREA AS A MINIATURE

The fundamental truth in religion (belief) states that “God” is one which in essence leads to diversity in perceiving His existence. This can be related to the “Oneness of God” which in reality can lead to debate or dispute. Interactive interfaith dialog as shown in Figure 1 (Kung, Hans, Kuschel, 1999; Muammar, K, 2013) is very much needed in order to achieve peace based on the values of the Pancasila philosophy despite different beliefs. Pancasila can be interpreted

as an ideology and philosophy of life (Mukhlis, 2016), which must continue to be held and preserved based on the common good in building peace based on the values of religious tolerance (Mukhlis, 2016). This can be seen in the dynamics of society in the Pondok Gede area, Pamulang, which is a plural and dynamic community that has been able to create a humanist socio-religious interaction.

Religious interactions (between Muslims, Catholics, Christians) established in the Pondok Cabe Pamulang area are a form of building togetherness in preserving freedom of belief (between religious adherents). This, of course, can lead to a shared social system construction pattern. It has indirectly built unity on the basis of “sharing”, “helping each other”, in virtue that leads to unity and solidarity. Differences in beliefs are no longer a barrier in building a pattern of religious diversity based on the philosophical values of Pancasila. It is a development paradigm that can serve as a reference, as well as a reflection for all parties where the Pondok Cabe Pamulang area can be referred to as one of the icons of “tolerance” that needs to be studied and understood comprehensively and integratively. This can be seen from the dynamics of discussion (openness) in a congenial atmosphere based on their beliefs, as reflected in Figure 1 which are well-established and developed and dynamic.

Figure 1 Dynamics of interfaith interactive discussion in “*Participatory research*” (attended by priests)



Source: Author's Photographs, 2020.

The establishment of a pattern or form of socio-religious interaction in the Pondok Cabe Pamulang area, (Figure 1), can empirically be understood as a form of awareness of the importance of the implications of tolerance in building shared peace. On the other hand, it can become a trend or model for

building a sustainable society. This is an illustration of the beauty of interfaith interaction that reflects how the people in it are able to implement the philosophical values of Pancasila appropriately, with a peaceful and flexible environment towards inter-religious tolerance.

The journey of tolerance built interactively in the Pondok Cabe area shows a good rhythm in the midst of the rampant issues of SARA (ethnicity, religion, race and inter-group relations) (Heru Nugroho, 1997) in several regions in Indonesia and other parts of the world that have triggered socio-religious conflicts which are vertically and horizontally destructive. This is one of the current religious issues, and in the future where monotheism, according to a study by Aufa Fitria (2020), still exists and continues to overshadow the tolerance for diversity in religion, so there is a need for mediation or a forum that actively responds to religious issues.

Referring to the field study (Figure 1), which was carried out in the Pondok Cabe Pamulang area, the results can be described empirically and argumentatively. The rhythm of monotheism can still be brought under control, as shown by the openness in narrating their beliefs wisely and with mutual respect. The concept of truth in religion in the perspective of monotheism is still felt among each religion (Islam, Catholicism, Christianity, Confucianism). It is a representation of religious dynamics that needs to be continuously studied and explored in order to form and build tolerance between religious followers. There needs to be an effort to build unity, where an imbalance in perceiving the Oneness of God, can lead to misunderstanding. There needs to be a nuance of harmony in order to create peace between religions despite the differences. It is expected that humanism in monotheism within the framework of the values of Pancasila can be built (Sulasman and Dewi, 2014).

TOLERANCE IN THE PERSPECTIVE OF MONOTHEISM AND HUMANISM

Referring to the study by Aufa Fitria (2020), empirically and theoretically, monotheism can lead to interreligious conflict. The humanist approach is considered more concrete and constructive. The humanism approach is able to bring peace or tolerance between religions concretely and dynamically now and in the future. This is an idealism for inter-religious development, which is expected to be able to bridge diversity in interpreting Deity based on their respective beliefs (Islam, Catholicism, and Christianity) or its relationship with belief in “God” is only limited to the “hereafter” (Mahfud, 2015). There is a need for mutual understanding in building tolerance, which is full of twists and turns, concerning the argument of the Oneness of God, which is

dynamic between religions and symbolically each religion has its own truth. The synergy of religious rhythms is an issue that can represent nuances of intolerance which may lead to inter-religious unity. This illustrates the effectiveness of the philosophical values of Pancasila in it, which formally and informally expect an action described in the prevailing policies or laws, to continue to foster a sense of mutual respect between religions now and in the future by prioritizing harmony and tolerance (Haliim, Wimmy, 2018).

Building and maintaining unity between religions within the scope of Pancasila values is an important part of minimizing or eliminating the seeds of horizontal conflict in the name of religion and its truth (Nugroho, Heru, 1997). Interfaith dialog is a forum for active and effective mediation in creating peace, unity, and of course leading to inter-religious tolerance, which calls for a sense of togetherness in building religious harmony. This is religious tolerance that is formed, built, and developed in the Pondok Cabe Pamulang area, which demographically consists of several religions that are believed to have various cultures or ethnicities in it, with a civilization that is considered capable of leading and forming a “civil society paradigm” (Veltmeyer, H, 2008), with all the differences in it, which leads to humanism, where monotheism, when compared to humanism, is more prone to conflict resulting in religious friction based on SARA (ethnicity, religion, race and inter-group relations (Aufa, Fitria. 2020).

Mutual understanding and respect between religions with respect to religious tolerance is an important aspect of building a more persuasive and flexible dynamic of community life. On the other hand, religious differences based on truth in belief are certainly prone to conflict, on the pretext of the truth of their respective religions. This is one of the fundamental religious issues which should be responded to actively in order to create humanism-based tolerance, especially in taking more creative and adaptive approaches.

CONCLUSION

In the midst of the conflicts between ethnic groups and religious followers in Indonesia, which are triggered by the issues of SARA (ethnicity, religion, race, and inter-group relations), religious tolerance needs to be established with various socio-cultural features. This is the dynamics of community diversity (pluralism) found in the Pondok Cabe Pamulang area which reflects a sense of unity in the dynamic philosophical values of Pancasila with a nuance of harmony. This phenomenon has indirectly led to the establishment of a “civil society” that subsequently forms a more flexible and adaptive religious community which is not easily provoked by the issues of SARA. This is a

religious community development paradigm capable of creating and building unity within the scope of “tolerance” based on the philosophical values of Pancasila. It should be a reference or (an absolute) guideline for different religious followers to achieve a more humanist and dynamic nature of peace and harmony between religions, especially about building peace between religions.

However, regarding the limitations, this article is more oriented towards the aspects of time and place, and the issues still need to be examined more critically. In addition, the exploration of (qualitative) data still needs to be enriched and further research is required in order to present more comprehensive field data (using mixed methods).

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